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Evangelical Visitor - December 10, 1972 Vol. LXXXV. No. 23.

John E. Zercher

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From the Editor

Instead of highlighting articles or writers in this issue of the VISITOR I want to use this opportunity to do two things—one traditional, the other contemporary.

The traditional part is our wish to the VISITOR families for a Christmas full of meaning. A Christmas in

H. H. Brubaker Memorial Fund

In consultation with the family of the late H. H. Brubaker, it has been decided to establish a "living memorial" to our brother, who served the church on two continents so eminently for half a century.

An H. H. Brubaker Memorial Scholarship Fund is being created, to be held in trust in Africa by the African church. Proceeds of the Fund will be used to assist deserving students in Africa.

People interested in contributing to the Memorial Scholarship Fund—an expression of the church in America to the church in Africa—may send their contributions to the **H. H. Brubaker Memorial Scholarship Fund, Box 149, Elizabethtown, Pa. 17022.**

which family ties are tied a little tighter and in which the spiritual truths of the season break out of the sentimental into reality in our lives.

When the last gift is exchanged, the last carol for 1972 is sung, and the pine needles swept away may we remember that He who was the Incarnate Son of God wants to be incarnate in us. Isn't this what the New Birth means? Isn't this what Christmas is really all about? Isn't this a year around task?

Now for matters more mundane.

We occasionally receive word that the VISITOR is arriving consistently late—sometimes as much as three weeks. When we receive this type of information we check with the postoffice to learn if we are preparing our mailings properly. We usually learn that in these cases a change in labeling is called for.

If these subscribers had not written we would have continued using labels that delay the arrival of the paper.

We have no way of knowing how many of our subscribers receive the VISITOR much later than they should but who assume that this is the way it is and accept it.

The VISITOR is scheduled to be mailed five days before issue date (the December 10 issue is to be mailed on December 5). Allowing up to ten days for travel to our more distant points the paper should arrive at least five days after issue date.

If it is *consistently* later than five days from issue date we would appreciate a note stating the date of arrival. We will then determine if we should make label and routing changes that will result in better delivery.

Since this issue (December 10) will compete with the Christmas mail perhaps some additional allowance should be made—but subject the next several issues to the five day test and, if they fail, write to us.

Evangelical Visitor

Volume LXXXV

Number 23

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MEMBER  EVANGELICAL PRESS ASSOCIATION

Editorial

Glamour Missions

ALTHOUGH they come all through the year, letters bearing appeals for financial support of religious and benevolent causes reach avalanche proportions at year's end. Taking advantage of the seasonal spirit and the tax provisions they tug at our heart strings and pull at our purse strings.

It does something inside of me to open an appeal letter, see the pleading eyes of a hungry child or read of desperate need for funds in an area where the Spirit of God is reportedly working in a special way and then to toss this appeal into my waste basket. The inability to respond to all of these appeals is obvious. But how does one determine which are worthy of support and those which are not?

One of the annual appeals which I found difficult to discard was from a well-known midwest benevolent institution. I never failed to be touched by the familiar photograph which appeared on their literature and the well-known phrase "He's not heavy, father, he's my brother." Perhaps it is because the editor's home has specialized in sons, or perhaps it is because a church leader, highly regarded by me, stated that he always remembered this institution at Christmas that I have always found it difficult to turn down this appeal.

My problem will not be quite so difficult this year. A recent news release (see page seven) reports that in a recent year this organization received four times more in contributions than was used in carrying out its purpose. This fact does not suggest dishonest or unethical practices in the usual understanding of those terms. It does indicate, if this report is true, that this organization's need of my support is not very great.

It is difficult to determine the integrity and the Christian character of a ministry by the contents of a letter, the appearance of a brochure, or the message of a radio program.

A radio ministry in a midwestern state capitol had through the years been recognized as a strong evangelical voice. The founder died. The ministry including facilities, the listening audience, and the mailing list was left to the daughter. Her husband was the radio voice, i.e., he was until she became suspicious and had him followed on one of his evangelistic campaigns. Her suspicions were verified. She divorced him and hired another man to be the voice of the ministry. This in fact multiplied the "ministry" since the ex-husband took the mailing list with him and established another "ministry" in a distant state. The replacement speaker on the original broadcast had the same last name as the ex-husband for reasons which seem obvious, at least to me.

Assuredly not all organizations using the mails for their appeals or the radio as their media are unworthy of support. But how does one distinguish between the worthy and the unworthy. Some are divisive in their

mission work building on the work of reputable and established works. Others fail to meet the tests of good stewardship because of inefficient operations and high overhead. Some use commercial fund raising organizations who keep a high percentage of the funds contributed by sincere and sacrificial donors. Even once reputable organizations change character as leadership changes or the ministry becomes the property of the family of the founder.

This becomes quite relevant at this time of year when the mails bring their many appeals (I recently received eight identical letters from what most of us would regard as a worthy ministry). What is the response of Christian concern and stewardship to these appeals?

It is at a time like this that I am aware of another of the benefits of my denominational association. I could investigate those appeals which seem worthy, obtain financial reports, secure first hand reports of their ministry, become acquainted with the leadership at the administrative and at the board levels, determine if their ministry is divisive or supportive in the area where they work, learn if it is an individual or family oriented program, and when I am satisfied that they are worthy of support could make my contribution. But my denominational identity answers all of these questions for me. Those who administer the several ministries of the church are my brethren, the board members who supervise are members of our congregations or pastors in our churches.

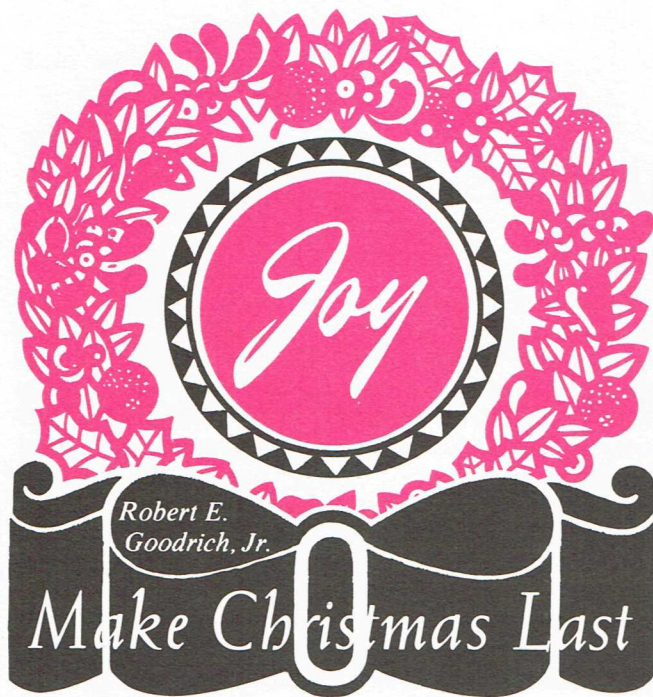
No organization is perfect and the more we know about it the more obvious are some of these shortcomings. But those "wonderful" ministries about which we read and hear through their promotional literature and radio broadcasts are so because we know so little about them. Usually the glamour of a program is in indirect proportion to our knowledge of it.

We are not suggesting that all non-denominational work is unworthy of support. There are ministries that have integrity and command respect. There are some whose leadership we know very well and respect. Their work is supportive of those programs we support as a denomination. Some will wish to remember these at this time of year.

But I am concerned about these ministries of which we know so little but which seem so worthy. Most of us would not purchase real estate on the basis of a four-color brochure and a smooth talking stranger. We should be just as discriminating and just as conscientious with the Lord's money as with our own.

All of this helps me solve the problem of what to do when the appeals come. I discard these letters a little easier and support the denominational needs a little more.

Z



CHRISTMAS is in danger of an oversell! The best themes can get boring when they are played too long at one time. And, after all, the source material (which appears only in Matthew and Luke) would fill no more than one column in a daily newspaper.

This scant account must be stretched to provide the theme for sermons, music, and Sunday school lessons for a five or six week period year after year. It might help to provide some variations to the old familiar themes if we look for some offbeat meanings in the story of Christmas.

Let's begin with the innkeeper at Bethlehem. Every year he is criticized and ridiculed because he had no room for the holy couple in the inn. "Don't go and do likewise," we are advised, because the innkeeper was a foolish and perhaps a selfish man.

I suppose it is offbeat, then, to suggest that things would be a lot better in the world if there were more people like this innkeeper. The fact is, you see, that though all the rooms in the inn were occupied, at least he let them have a stable. Though he did not have much to offer, *he gave the best he had*.

Can you imagine what would happen, how many problems would be solved, how many heartaches healed, how many needs answered, if more of us would do that?

For years there was an aged woman who sang in the choir of our church. She kept at it until she was past ninety, frail, and with a voice so weak that she could have kept singing right through the prayer or the sermon and nobody would have noticed. She never missed rehearsals or services. She was an inspiration to pastor and people, for she belonged to the Bethlehem Innkeeper's Guild. With little to offer, she gave the best she had.

Think of how we are always saying that the heart of Christmas is *giving*, that this is where the joy is. We underscore the gifts of gold and frankincense and myrrh which the wise men brought. Somewhere along the way we have added the tradition that a lamb was the gift of the shepherds. And we love the Scrooge-like

stories in which the Christmas spirit transforms miserly persons into generous human beings. The clincher is that "God so loved the world that he *gave* his son . . ."

So the heart of Christmas is giving! Perhaps it is offbeat then to suggest that an equally important thing about Christmas is *learning to receive*.

The wise men brought gifts, but the important thing was that they were willing to receive what God was giving. How hard it is for parents to receive from their children, for the white culture to receive from the black culture, for the strong to receive from the weak! As Americans we are always ready to give advice to the world, but how loath we are to receive it from "those foreign peoples." Yet if we only give and never receive, everyone is being cheated and we dehumanize those to whom we give as well as ourselves.

Learning to receive what life gives us can have a transforming effect. Acceptance rather than resistance can change the nature of almost any experience.

One of the worst periods of my life came during the early days of my ministry when *fear* replaced *faith* at the center of my thinking and feeling.

I was deeply ashamed, for a minister is expected to be a man of faith, not fear, so I kept it to myself as long as I could. When finally I had to get it out into the open, I went to a physician friend to make my confession. The first thing he said was, "Accept it and be grateful!"

Grateful? Then he explained that from this personal encounter with fear I could gain an understanding of what it can be in the lives of others. I would be able to identify and sympathize with others and thus have a far better chance of helping them. Of course he said other things too and suggested a plan of therapy, but I have never forgotten his first words: "Accept it and be grateful."

Acceptance can change the nature of almost anything life brings to us.

Someone sent me the following definitions:

Success is getting what you want.

Happiness is wanting what you get.

Giving may be at the heart of Christmas, but so is receiving. Even the gift of the Christ-child has no meaning for us until we are willing to receive.

A third thing we might note is that Christmas is *Good News*. This is why the bells ring out. This is what the angels sang: "Good news and great joy." On the offbeat side, however, there are some for whom Christmas may be *bad news*.

Herod is a case in point. He wanted no interference with his kingly rule, not even from heaven in the form of a Messiah or a would-be king of the Jews. So to be on the safe side he employed the only power he really trusted—violence—and ordered the slaughter of innocent infants. But Jesus was born, and the flight of the holy family thwarted Herod's hopes. This was *bad news* for him and all his successors, for the birth of this baby was sign and symbol that God is involved in human history at life-level.

Here is bad news for all those who imagine that kings or presidents or nations can disregard moral principles and not be held accountable for their deeds. Here is bad news for those who would order their lives without regard to heaven, for those would live in violation of those principles of love which were made real in Jesus Christ.

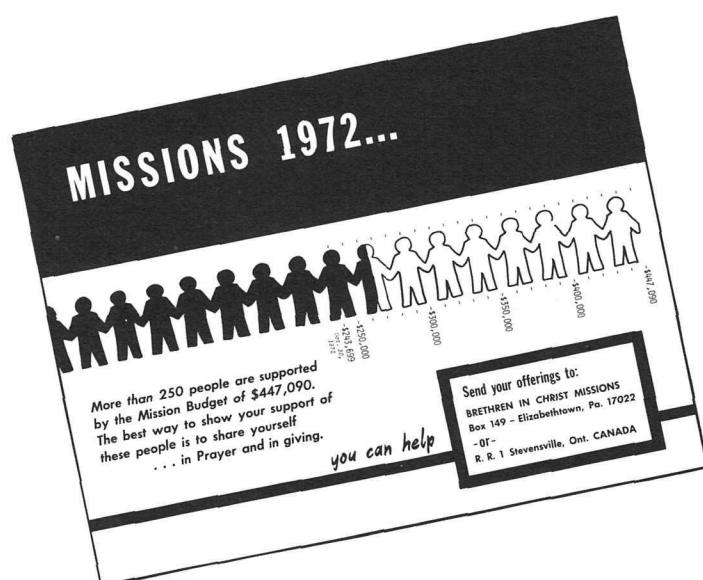
Christmas is good news. But on the other hand, it is bad news for those who insist on living life on their own terms.

Another offbeat emphasis is related to the feeling so

to page five

The writer is pastor of the First United Methodist Congregation, Dallas, Texas. Reprinted from Faith at Work. Used by permission.

Look for this poster in your church . . .



. . . It will record our progress
toward the goal.

Bread for the hungry of the world has its beginning with people in rice paddies and farmers pulling seed drills across prepared ground.

Support for missionaries has its beginning in the hearts of believers who care about lost men.

There is a progression of involvement — a chain of time and effort — in the accomplishing of both tasks. Many people share in the making of bread, and the proclamation of the Good News. But ultimately the entire process rests on that farmer . . . and that believer. They are the ones who determine whether or not hungry men are fed.

Letters to the editor

Influenced by Brethren in Christ

We receive the *Visitor* and enjoy reading it very much.

Enclosed find renewal for our subscription and also for the lady you mentioned about in last edition that only received \$8.00 a month. Each year I will pay for her subscription. Send me the statement. The Lord has been very good to us.

I am not a member of the Brethren in Christ Church, but have been greatly influenced by some very special Brethren in Christ people in my childhood.

We greatly enjoy reading about Ekuphileni Institute in Rhodesia.

Mt. Joy, Pa.

Evelyn Brenaman

Visitor Important

This year we will be subscribing for the *Visitor* for the first time. We received it last year because of your generous offer to new married couples. Thanks for your thoughtful concern in this way, it really was appreciated more than you probably thought. I hope you can continue this policy in the future.

We both read the *Visitor* every time it comes and feel that it is an important instrument of the church. We have noted with interest the various articles, editorials and letters-to-the-editor that appear and speak to the many issues relevant to our day. We both feel that it is an important part of any home.

You are in our prayers, keep up the good work.

Grantham, Pa.

Dan & Karen Deyhle

MAKE CHRISTMAS LAST

from page four

many of us get at Christmas: the feeling that the Eternal is close at hand and so near that we could almost touch it. But the Christmas story spells out the fact that the vision does not last, the exalted experience does not stay.

The Scriptures tell how the angels with their songs went away and the skies were empty. The shepherds did not stay in Bethlehem; they returned to their fields. The star went back to its orbit, the wise men to their homelands.

No matter how much we might wish it, it is impossible for us to keep the vision going. But we can live in its light. The memory of even one great hour can guide and strengthen us all our days.

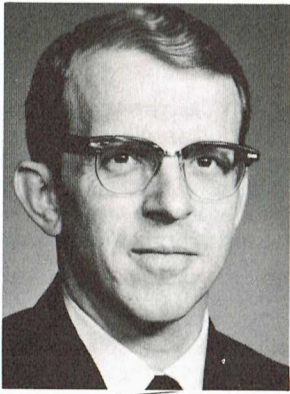
The Apostle Paul's Damascus Road experience, with its light brighter than the noonday sun, happened only once. Yet, near the end of his life, as he argued his own defense before King Agrippa by sketching his personal history, Paul declared, "I was not disobedient to the heavenly vision" (Acts 26:19). One shining hour—and all the rest of his days were different.

Dr. James Stewart of Scotland has told of making a trip to Switzerland for the one purpose of seeing the Jungfrau, one of the most famous mountain peaks in the world. He arrived at Interlaken in the midst of a thick fog. The mountain was shrouded in mist.

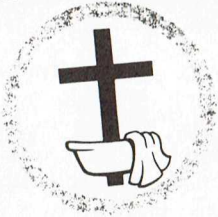
The next day was the same, and the next, and the next. While he waited, the people around the hotel told him of the Jungfrau and assured him that it was really there. Dr. Stewart said he would have been a fool to doubt their words, but he wanted to see it for himself.

Then one morning the fog lifted and the mists cleared away. The great mountain stood revealed in all its majesty. The next day the clouds returned and the mountain was gone but it did not matter, for now he had his vision of its reality. He would always remember the Jungfrau although it had been his for only one day.

Christmas may come to us with its exalted vision, but the high moment will pass. We will go back to the ordinary days of life. But we can live in the light of that great experience, and even when the darkness covers us, we can find guidance and strength from the memory we hold in our hearts of what we knew and felt in that shining hour.



A Letter from the General Chairman



MESSIAH HOME'S VENTURE IN FAITH

Celebrated for Service - 75 years in 1971 • Contributing to Advance - \$650,000 in 1972

2001 PAXTON STREET, HARRISBURG, PENNSYLVANIA 17111

TELEPHONE: Harrisburg, Pa. (717) 236-5101 Ashland, Ohio (419) 325-2324

November 21, 1972

Dear Friends,

The pages of Messiah Home's history are filled with steps of faith - a faith that sometimes seemed to reach for the impossible. Under the direction of God and with the obedience of His people, yesterday's impossibilities are today's realities. Yet another chapter has been added - Messiah Home's Venture in Faith - 1972.

It is only a few months ago that these pages announced the launching of this venture to secure funds for a desperately needed nursing care unit. Again, under the direction of God and with the obedience of His people, this will be a reality.

One is always at risk when expressing thanks in a project of this magnitude, lest someone be missed. There are, however, certain people who need special mention.

The Committeemen on all levels performed their duties well in providing counsel, criticism and workable decisions. The four regional Conference Chairmen, Rev. Edward Gilmore, Rev. Simon Lehman, Jr., Mr. Walter Martin and Rev. Erwin Thomas, made my job immeasurably easier. They were faithful and uncomplaining about the many requests that were made to them. The Stewards who presented the Campaign to local congregations did a job with enthusiasm. Finally, to all of you, congregations and individuals, who gave of your time and committed your resources, we say "Thank You". Without your participation, this Venture in Faith could not have succeeded.

We recognize the outstanding guidance given by the James W. Shaver Corporation and the staff made available to us. Special recognition is due to Rev. J. N. Hostetter, who now assumes his duties as Director of Development.

A future issue of this magazine will carry a full financial statement of the Campaign which is officially concluded as of December 9, 1972. The blessing of God for our obedience to Him in this venture will continue according to His abundant measure.

Sincerely yours,

Ivan E. Beachy, M.D.
General Chairman

IEB/mj

Ivan E. Beachy, M.D. - General Chairman • The Rev. Roy H. Wenger - Honorary General Chairman • Musser M. Martin - Vice Chairman

Religious News

Honor Boys Town Expose

An *expose* of Boys Town by The Omaha Sun Newspapers has been honored by the Universities of Nebraska and Missouri, as well as the journalism fraternity Sigma Delta Chi, and the suburban newspapers of America.

Earlier this year, a task force of Sun Reporters wrote a devastating report showing that the world-famed institution had accumulated a net worth of \$209 million. Boys Town's administration in addition has continued soliciting millions of Americans to contribute to its annual income — which in 1971 amounted to more than four times the cost of caring for the boys.

Jack Wyrzten Asks Out Of NRB Board of Directors

Upon learning that the National Religious Broadcasters agency was cooperating with Key 73, Evangelist Jack Wyrzten asked that his name be removed from the NRB Board of Directors.

"I do not want to be associated in any way with this kind of compromise," the founder of Word of Life declared.

He described the move as "just more of the new-evangelical compromise taking it one step further in compromise than they have ever gone before."

Researchers Hope to Give Creation Theory Equal Billing

Charles Darwin's theory on the origin of life will not be the only one taught in most American public schools, as at present, if research on the English biologist's theory by a biology professor at Columbia Union College, Takoma Park, Md., gains widespread acceptance.

Already the public school systems of California and Ohio are considering offering, as a result of the research being done here, the "flat creation theory" alongside the evolution theory first propounded by Darwin more than 100 years ago.

The fiat creation theory holds that life began on this planet "as the result of direct, creative manipulation by a person-God" (a God who is a person), said Dr. Lester Harris, chairman of the Seventh-day Adventist College's biology department, and one of three scientists involved in the research project.

"The evolution theory of the origin of the earth is just a theory," he said. "It deserves no greater acceptance by educated people than the fiat creation theory," he continued. People have been brainwashed," he asserted, adding: "Young people are growing up with the idea that there is only one theory of the origin of life."

Billy Graham Repeats Dinah Shore Appearance, Answers Youth

Evangelist Billy Graham returned the following day after his Nov. 16th appearance on Dinah Shore's 30-minute telecast "Dinah's Place" to face approximately a dozen young people gathered to question the evangelist on a variety of issues.

In reply to the question, "Which religion is best?" the evangelist stressed a personal relationship with Jesus Christ rather than allegiance to a religion.

To a question about premarital sex the preacher replied that the rule against it was God's, not his, and that wrong acts are but a symptom of a deeper malady called sin.

He spoke on issues regarding the climax of history, Judaism, evangelistic crusades, and redemption. Applause greeted his remark that today's young people are "our best ever." He said 70 per cent of his crusades are comprised of people under 25 years of age. He also stated that if it weren't for the interest of young people his crusades probably would have been ended by now and that he would find himself in education or in some other Christian outreach.

Ugandans Welcomed In Harrisburg

Sponsors in Harrisburg, Pa., arranged for the first group of Ugandan refugees to have housing, job interviews, transportation and a luncheon upon the arrival of the ousted Africans.

Thirteen of the estimated 50,000 Asians who have been ordered out of the east African nation of Uganda were resettled in the Harrisburg area by the Lutheran Council in the USA's Department of Immigration and Refugee Service and the Tressler-Lutheran Service Associates here. The Lutheran Council department has agreed to find sponsors for 75 families, which will include about 160 persons.

More than 1,000 of the Asians will be admitted to the U.S. and will be resettled by seven voluntary agencies. The 13 resettled here were on the first plane load of refugees to arrive in the U.S. after having been temporarily housed in refugee camps in Italy.

Evangelical Report In China Held Subject To Doubt

The possibility of aiding clandestine Christians in China has become a "sales point" for evangelical enterprises, but just how much evangelical effort goes on there is open to question, according to Dr. Carl F. H. Henry.

Dr. Henry cited a journalist who said reports of mass conversions and baptisms, and the distribution of thousands of Bibles are "spurious."

According to the journalist, he said, most of the Bibles promotionally funded for the Chinese mainland end up in church and school basements in Hong Kong.

How many copies get across the border is a "moot point," according to Dr. Henry, who added that the "Communist hostility to Christianity justifies some risk ventures, however unsure the returns."

Mrs. Bennett Says English Bible Cites "Male Sex Hierarchy"

English translations of the Bible establish a "male sex hierarchy," according to Mrs. Anne McGrew Bennett.

She said that the Hebrew text for the book of Genesis clearly says "God created human creatures" but the English translates creatures as "man."

In speaking to the United Church Board for Homeland Ministries, the wife of theologian Dr. John C. Bennett asked what males would feel like if all humanity were called "woman."

The women's rights advocate said men have an "exalted ego because God is always associated with their image." She called for a halt to such thoughts and the language supporting them.

According to Mrs. Bennett, the ministry of Jesus in the Gospel "transcended the male-dominated society in which he lived." Jesus, she said, "Accepted and appreciated women as people in full equality with men."

Blessitt Arrested, Cross Seized, In Spain Jesus Rally

Arthur Blessitt, renowned evangelist of Hollywood's Sunset Strip, was arrested in Madrid, Spain, Nov. 11 after carrying a 90-pound cross into this city during a round-the-world "Jesus Walk."

Police broke up a rally of 1,000 people who had come to hear him preach and detained the 31-year-old Baptist preacher who had walked in from the French border town of Irin.

After his cross was seized Blessitt said as he was whisked away, "This is the worst reception I've ever had, the worst trouble. I never expected police."

He is traveling with his wife Sherry, 30, and their four children. He was stopped at the border and told by customs officials he could not proceed through Spain with his cross. But appeals to the Spanish government and local Roman Catholic church authorities, he was allowed to continue his mission walk.

Blessitt left Los Angeles at Christmas, 1969, and has walked, carrying his cross, the length of the United States, as well as in other parts of Europe.

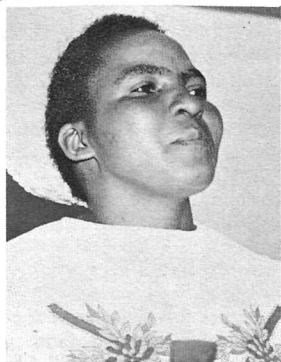
Christian College Of Southern Africa Taking Shape

Plans for the Christian College and Communications Center in Southern Africa — a first-ever educational effort — are taking shape in Salisbury, Rhodesia, to serve a changing Africa.

William K. Warner, executive director of the project and for 12 years a missionary in Africa, inspired the formation of the college. It will place emphasis upon communications as an essential way to serve Africa now and in the future.

CCOSA was incorporated in 1969 by evangelicals challenged by Dr. Warner's findings. "Our world needs reconciliation," U.S. Senator Mark O. Hatfield said of the project. "CCOSA meets this need in Africa."

RHODESIA REGIONAL CONFERENCE



A Hand Greater Than That of Man

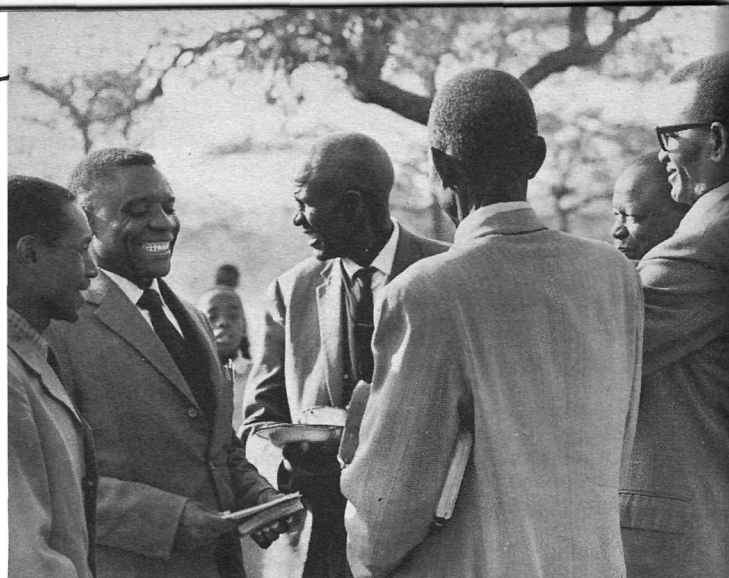
Mrs. Martha Mpofu

THIS WAS a regional conference whose memories will live for a long time because things seemed to move as planned — showing that a hand greater than that of man was guiding it.

Points arising from morning devotions were (1) prayer is individual communication between man and God. Such communication cannot be carried on if there is a barrier of sin which forms a wall between man and God. (2) Family prayer is the time when we can thank, praise, and converse with God as a unit. It is time to emphasize the greatness of God by witnessing to the members of the family our day's experiences. (3) Prayer cells help us to get a chance for each to pray, because we are in a smaller unit. These morning devotions . . . each part of the conference program . . . emphasized the theme: Lord, teach us to pray.

Bishop and Mrs. P. M. Kumalo inspired us by giving their experiences overseas. Their main message was to tell us of the dedication of the Christians over there — how they give to the work of the Lord without counting the cost, because they know that all they have comes from the Lord.

Conference this year adopted a new method of dividing people for the group sessions. The Home and Family Committee, Literature Committee and Sunday School Committee rotated in being in charge of the men, women, youth and children. Some of the points arising from the Home and Family Committee were: (Men's



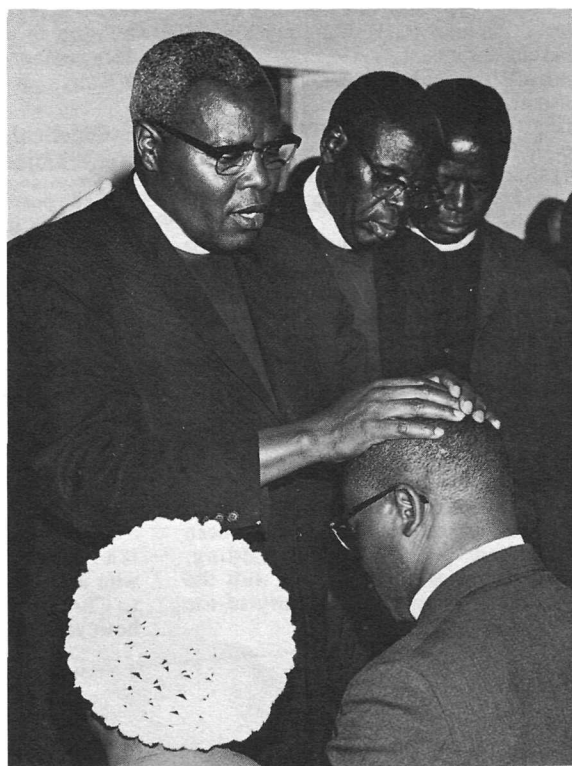
grievances) After many years of marriage women lose their high standards. They don't look after themselves as they used to do during the courtship and early days of matrimony. They aren't as keen to look after their husbands. They become less loving and in some cases less faithful to their marriage vows. (Women's grievances) Men tend to tire of their wives and seek for new ground. Some are hard with money so that it becomes hard for the wife to look after the house and the family needs. He becomes very aggressive and rules with terror on both wife and children.

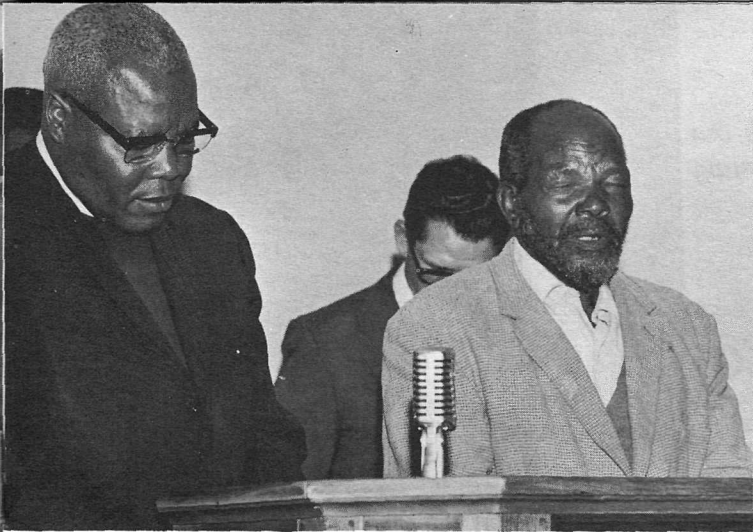
Points arising from the Literature Committee: St. Paul was able to strengthen the Christians at different places where he could not visit through his epistles to different churches. Missionaries are highly educated and can write books for the Africans, but the African understands the African better and can write more correct literature for him.

Children's meetings were attended by about 60 children. They met daily.

The business sessions went faster than they have often done and in comparison with other years, smoother. Of the topics discussed, the most vital one was a new kind of offering where 2/3 goes to the central fund and 1/3 remains with the church concerned, to use on its needs. Some people seemed not to understand the philosophy

Mrs. Mpofu, wife of Isaac Mpofu, teaches at the Mzinyathini government school. She will join the Matopo staff in 1973.





Opposite page: Top left: Mrs. Mpofu, writer of article; top right: While awaiting the food to be served (note dishes in one man's hand), Rev. Sampson Mudenda from Zambia is drawing the attention of many friends—probably with stories from his trip to America; bottom left: Overseer and Mrs. Stephen Ndlovu at the ordination service; bottom right: The ordination prayer by Bishop Philemon Kumalo for the Stephen Ndlovus. (Left to right) Bishop Kumalo, Rev. Mangisi Sibanda, Rev. Jonathan Dlodlo, and Rev. William Silungwe (of Zambia); Above: Aged Umfundisi Mahlenhle Kumalo praying for the H. H. Brubaker family and for the church after the announcement of Brother Brubaker's passing. Photos by George Bundy.

Sounds of the peddler, Jennie and her friends chattering in Hindi, the shepherd's flute, the whirr of the ceiling fan, the Brain Fever bird, and the copper-smith . . . these sounds tend to interrupt my thoughts at this point. But these sounds, so Indian and so familiar now, will soon be replaced by others — jets, air compressors, jack-hammers, school bus horns, rock music, and who knows what else. I have an uncomfortable feeling that I'll find them even more distracting.

Thoughts on Leaving India

Shared with fellow missionaries before departing

John R. Sider

Sights of beggars, lepers under the tree between our place and the Court, Santals erect and strong-looking as they pass our home enroute to the bazaar or as they beat the long grass and bushes across the road in search of game, lota-carrying men with their heads well wrapped (maybe to keep their teeth from chattering) against the cool early morning air, and railroad stations when the tracks haven't been washed yet since the last train left. I'm told that Canada is clean but I've all but forgotten.

December 10, 1972

and, like all new things, it needs to be proved to be better than the former.

We were blessed with the presence of Rev. Mnkwananzi of the Assemblies of God Church, who was the evangelist of the conference. His messages were taken from Matthew 12:42. His theme was "One greater than Solomon is here."

The highlight of the conference was the ordination of Rev. Stephen Ndlovu, the overseer for the Mtshabezi district. The messages was Spirit-filled. Bishop Kipe divided qualifications of a man that God will use into three: first himself, then the church, and then his wife.

The little church was filled to the brim for the communion service on Sunday morning. Some could not find their way in, so they sat in the shelter prepared for that purpose outside the church. Although there were so many people, feet washing and communion was done fast.

In the final message Bishop Kumalo said, "The reason why people fall into temptation is that they don't pray earnestly and they do not seek God to guide them. They trust on their own strength as if they had no God to guide them." At the end of the service Bishop Kumalo asked us to shake hands with those who were nearest to us as we sang "Hambani Kuhle ENkosini" (Go Well in the Lord) and went out of the church.

We don't forget to thank the catering staff at Wanezi. Their food was so good, plenty and always in time. Thank you, Wanezi! !

Smells that can't be turned off — washrooms on the train, that wall used too frequently as a latrine, rotting jute, cooking oil in the hot pan and then the aroma of curry cooking, my wife's freshly-made bread, and the smouldering village fire. Maybe Canada smells too, but I'm not sure.

Expressions which lose their meaning and effectiveness in translation are a part of Indian life and thought of which I have come to understand a bit. And speaking of Indian life and thought, I must admit that while we have not moved in Purnea's high-class society nor made close friends with them, yet the simple village life, the village fire, straw beds, wading rivers, talking with the Uraons about their customs and history and superstitions and poverty and (thank God) their changed lives . . . all this has made the past seven years worthwhile.

What has been the most unpleasant aspect of life in India, or of missionary service in particular? Long periods of separation from Ethel and/or the children. You should hear Harvey and me when our families are in the hills and have both lived in an empty, lonely house and eaten solitary meals in silence for too long!

Growth has marked the past several years, but lest this sound too much of missionary and not enough of God, I shall not stop here to elaborate. At this point a concern does arise, however, because with the increase in new converts there needs to be a corresponding increase in teaching, nurture, and active national leadership. It is not easy to build leaders from people who have been considered by others (and consequently by themselves) to be on the lowest strata of Indian life. To change one's customs and religion is easier than to change one's thought patterns, attitudes and basic outlook on life.

In connection with, and in looking at, the young church we have tried to avoid the paternalistic attitude which has characterized the mission programme of the past. It has made us seem cruel at times, but I am

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It is our wish that we do not become so satisfied with our physical light that we lose sight of the fact that our primary job is to share Jesus, the Light of the world.

Enlightenment at Matopo

Robert Mann
Coordinator of Matopo Mission

THIS morning I turned the light on in the bedroom while I dressed. Last week on a cloudy day I turned the light on in the classroom. This used to be impossible at Matopo Mission, but now we have "real" electricity. We no longer need to rely on flashlight batteries and a coughing generator for a few evening hours of light. The middle of August we finally were connected to the main power.

As with most improvements, money is needed. A grant for the project of \$20,000 was given by "Bread for the World," a protestant relief organization in West Germany. The connection fee of R\$8,000 covered part of the cost of ten miles of line to the nearest point of supply. The rest of the grant was for erection of the internal power lines and to wire the buildings.

The work started in January 1972, directed by Robert Mann. Mr. and

Mrs. Bruce Sider spent several months in vacation from Canada helping; Lane Sollenberger and Bob Grabill crawled through many dark places installing the conduits; Saturday Moyo, Johnson Ncube, Robson Sibanda, Samuel Moyo, with others, performed assorted "deeds of heroism" in keeping the work moving (especially since Lane and Bob were frequently distracted to other duties).

It was our responsibility to do all the work on the mission, such as transmission lines, house wiring, installation of equipment and preparation of the substation. The ten miles of high tension line was not our concern. A lot of lessons were learned, as the workers had to have on-the-job training for this new work.

Previously we did have a generator for lights at limited places in the evenings. Now all the buildings are



Bruce Sider wiring a distribution box.

wired and street lights enable people to walk at night without carrying a flashlight. Of course, lights are not the only advantage of electricity; however, they are the most obvious.

Receiving light at Matopo is symbolic — for here is a Secondary School of 330 students. It is our desire to bring mental enlightenment to these young people. In the same way that darkness is not frightening if you have light to disperse that darkness, so ignorance is not enslaving if you have knowledge to banish it. The incompatibility of ignorance and the gospel was recognized by the founders of the mission work in 1898. Within a few months of the establishment of the mission, a school was started. Thus Matopo has from the beginning been identified with the enlightenment of the mind.

Another parallel to light can be seen in the gospel. The change that the gospel makes in man is such that it is referred to as the change from darkness to light. To the born again, old things are passed away and behold, all things are become new. He has no desire to return to the old life once he has tasted of Jesus. This is also our feeling about having electricity. The new way is so superior to the old, that we have no interest in going back to it.

The purpose of Matopo Mission is to bring the light of the gospel to those in spiritual darkness. This runs parallel with the second purpose — that of enlightenment of the mind. Symbolic of these are the lights that can now be seen shining forth each night at Matopo Mission.

Lane Sollenberger and workers putting up a transmission pole.

(Photographs by the author)



The Plus Factor in the Christian College

Mark B. Wolgemuth

ONE OF THE major problems in Christian higher education is to make the Christian witness an integral part of the total college expression. In too many cases there is just a "tacking on" of a pseudo-Christian or pseudo-religious fringe to the formal academic program of instruction. This "tacking on" may be found in the formal statement of faith for the faculty members and sometimes for the students. Or it may be found in requiring the student and teacher to sign a pledge to follow a particular ethos pattern while attending college. These practices do not in reality make a college Christian.

For a Christian liberal arts college to be really Christian, a much different approach is needed. There needs to be a plus-factor which makes the whole more than the sum of the parts. The Christian witness needs to permeate the entire college program. This must be centered in the life of each individual teacher, administrator and staff member. There must be an integration of one's faith with the learning experience in which each student is involved.

To be prepared to effect such an integration of faith and learning, a teacher must first of all be committed to the Christian faith through a personal encounter with Christ, an experience of transformation of life (II Corinthians 5:17). Such a transformation of life, however, doesn't insure its communication to students.

To be able to communicate one's faith in a learning experience, a teacher must also have a carefully delineated Christian worldview. This should include God, the physical world, and man, with all human learning and creativity and their relation to total truth.

Since we start with the conviction that God is the creator of the physical world and that the Bible is God's inspired message to man, we must conclude that all truth is God's truth. We may divide truth into various categories. Those truths which are revealed in the inspired Scriptures tell us about: (1) the nature of God, (2) the nature of man, (3) the relationship of man to God and (4) the relationship of man to man. In the last three of these, the Bible tells us not only what this nature and relationship should be, but also what they in reality have degenerated into. Man's relationship to God, the world, and to his fellowmen have been greatly distorted. God has made provision for restoration through Jesus Christ. This restoration will end our alienation from God, effect a proper relation with our fellowmen, and help us establish a proper understanding and treatment of our environment.

A second kind of truth is that found in God's handiwork, the creation of the physical universe. This

creation is a vivid example of orderliness, which follows natural laws of cause and effect. This orderliness shows us something about the Designer. It is expressed in the words of Psalm 19:1-6.

God's command to Adam in Genesis 1:28 was to subdue the earth and have dominion over living things. Man is made of the dust of the earth and is called upon to interact with the world. Since God pronounced His creation good, we can assume that He wants us to take delight in His creation. Man, however, is unique in all of God's creation. Man alone is responsible to God. This presupposes man's capacity to listen to God and to act responsibly. It must also be assumed that this responsibility is related to God's directive to subdue the earth. Ruling His creation calls for developing the potential of nature for His people. The compelling force in guiding our rule over His creation should be love for God and our fellowmen.

The Sovereignty of Christ

As a Christian teacher of the natural sciences, I have a direct responsibility for this subduing and developing the natural world. In doing so, however, there are a number of areas in which my activity will be determined by my Christian faith and the guidance of the Holy Spirit.

As Christians we have the responsibility to be the best possible example of integrity in our divine calling. This does not imply that we will be better teachers than some non-Christians. Nor does it mean that our body of knowledge will be any different. But Christian integrity will require special care in several areas to keep under the sovereignty of Christ.

The first of these is our presuppositions. We may assume that the Creator of natural laws can and at certain times does act outside those laws to fulfill His divine purpose. This we describe as miracle. This does not in any way negate the place of these natural laws in the day-to-day situation.

Another assumption that may be made is John Calvin's idea of Common Grace; that is, the human mind, Christian and non-Christian alike, is invested by God with the ability to discover and describe truth. This may include the nature of the physical world. There is no distinctive Christian chemistry or Christian biology. But since there is an autonomy of secular learning, it needs to be seen in the light of God's Word. We could apply the principle I Timothy 4:4-5 and say, "Every truth of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer."

Since all truth is God's truth, it may be assumed that truth is unified. Therefore, that revealed truth as found in the Scriptures and scientific truth as discovered in the natural world will not be at variance. Where these seem to disagree, it will be because we do not fully understand the Scriptures or we misinterpret nature.

The second area that must be kept under the sovereignty of Christ is in the area of motivation. It is easy to engage in science for the purpose of self-fulfillment and the desire for prestige and gain. Our motives should be centered in our desire to do God's work and to please him. Love for our fellowmen needs to permeate our work, especially love for our fellow scientists and our students.

A third area of scientific endeavor which needs to be kept under the sovereignty of Christ, guided by our faith and the Holy Spirit, is the interpretation of our scientific findings. Since the Scripture doesn't deal directly with the physical nature of the universe, we should not look

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Mr. Wolgemuth is an Associate Professor of Chemistry at Messiah College where he has served since 1943. He also served as a pastor for several near-by churches from 1943 to 1957.

Christmas in Crete

Mildred Nigh

IT WAS well into the month of December and there were no visible signs of Christmas. Where were the baubles, the tinsel and toys? Not one smiling Santa beckoned all to "ask and it shall be financed." On December 11 my husband and I slipped away to Hania, Crete's second largest city, to shop. Few were buying presents, but there still were eleven shopping days left 'til Christmas: that we figured out for ourselves for not even a shopkeeper mentioned it. Christmas cards were non-existent. It was too early. There was a small effort at creating a festive air in some Hania stores, catering, perhaps, to an American community at near-by Souda Bay, one of the United States' strategic defence harbours. It made small impact on the town's appearance. Who could believe that 5,000 miles away in America a state of frenzy, near panic had seized the populace as they anticipated Christ's birth date; that cash registers were ringing up fantastic sums because Christmas was coming?

In Kastelli, our "home-town" for three months things continued the same. No cards, no coloured lights, no trees. Where would Cretans get trees from their rocky slopes and bald mountains? Olive trees are in good supply but it is a crime to cut down an olive tree. Somewhere one MCC "paxboy" did find two scrawny pine trees and presented us with one. Our gratitude was mixed with guilt. Why should we have a tree? It would be impossible to conceal it for there is no word for privacy in the Greek language, let alone the reality itself. Our neighbours were long-suffering, even to bringing some novelties to hang on our tree. We fashioned 3-dimensional stars from coloured paper to hang on the branches and picked an armful of dogwood to complete our decorations.

For six weeks the orthodox Greeks had been on a no-meat fast, to be broken December 25. Big feasts were "out"; goats' cheese, yogurt and fish (heads and tails) were "in." Then, two days before Christmas, an aura of expectancy came over our town. Christmas was coming and soon. The butcher shops filled as slaughtered goats, sheep and pigs were brought in and hung whole on hooks, inside and outside the shops, insides and outsides displayed. Turkeys, ducks and geese were led to the butchers. Jesus' birthday would be celebrated. A fast was going to be broken. In the towns' gift shop the windows and shelves were cleared of all merchandise and a nativity scene was set up in its place. Did they not care that there were still two shopping days before Christmas? Where was their efficiency expert? It was strange too about that scene, and others we were to see — baby Jesus and Mary sat at the mouth of a cave! It was of even greater surprise to us barn-believing Christians that when we arrived in Bethlehem some weeks later we were led to the traditional "cave" where Jesus was born.

Glad for some hold on the familiar, we joined the

MCC workers to carol to the sick and aged, and also for a traditional turkey dinner Christmas eve. We had awaited all mails with shameless eagerness for Christmas cards from home.

But it was Christmas day itself that etched its memory indelibly on our minds. It began at 5:30 a.m. with a liturgy at the church and no standing room to spare, standing room being all there ever is in a Greek Orthodox Church. That lasted two hours and we returned to our Cretan house for breakfast and a small family gift exchange.

A knock at the door revealed our nearest neighbour, Thea Lena, an 88 year old widow. She forced a long, live rabbit, paralyzed with fright into my hands. I was as scared as the rabbit. It was a gift to us, representing close to the half of her kingdom. We were leaving Crete that same afternoon and there was just no way we could kill and eat one long, meaty rabbit. It is not easy at any time to refuse a gift, and in Crete it involves a part of the giver in a way that makes refusing a near impossibility. Could we hold the gesture to our hearts forever and hand back the rabbit? With the aid of her Athenian-schooled nephew we did and kept our relationship inviolate. We gave her a new scissors, for she had needed ours each time she trimmed her nails.

Again there was a knock at the door. It was Rob, the shepherd from the hills of Falarsana in torn jeans and shaggy hair. He was Jewish, from New York City, the son of a clothing manufacturer. Rob, too, came bearing gifts—an olive wood stick, cane size, for Harold; paper backs for John; driftwood, whitened bones, shells, for myself and the girls. In return we gave him a New Testament which he promised to read. We asked him "Can Christmas mean to you, Rob, what it means to us who accept Jesus as Lord and Savior?" "I believe in Jesus as I believe in Buddha and Mohammed." Rob said. "Lord, speak through this New Testament to Rob" we prayed.

Christmas dinner at the Bishop's episcopal palace was at 2 p.m. We joined the MCC unit there and ate roast pork, and vegetables all from the MCC farm and the sweetest oranges in the world, grown in Crete.

Our boat sailed from Souda Bay that evening and we hurried to finish packing our caravan for its long journey south to the Holy Land. The Bishop gathered with our neighbours of Kastelli to wave us off. More gifts were given. Where did they buy them? No place. There were hand made rugs, sacks of nuts and oranges — the stuff that love is made of. There was laughter and tears and kissing on both cheeks and a deep, abiding joy shared that Christ was born and salvation had come to the Jew first and then to the Greek. Across the kilometers and across the seas we would be bound together in Him. *Kali Crystugana* is how they say it.

Christ Is Born in Us Today

R. Donald Shafer

WILL YOU HAVE an exciting Christmas this year? Will Christmas make a difference in your life? No doubt each of us has different responses to the Advent season. Some like the music, decorations, gift giving, family gatherings, special foods, and other familiar practices surrounding the celebration of Christmas. Others are "turned off" by all the dazzling "trimmings."

But have you ever thought about Christmas as being a time to be born again? To use a familiar saying, "try it, you'll like it!" I came across the thought about a year ago and it brought new meaning to me for Christmas. Let me attempt to share with you why Christmas is a time for rebirth.

You know, *rebirth* is not the same as natural birth. After all, it is surely clear to all of us that natural birth is a one time shot. You are only born once as a human person. Not so with rebirth! It can happen to you again and again! Now to suggest that you might be born again and again and again will likely bring the evangelical theologians to their feet, if not on their heads. You see, we evangelicals do have a problem at this point. (By the way, I do consider myself an evangelical, conservative one at that.) As evangelicals we have made so much of our initial acceptance of Christ as our Savior that we just might miss the implications of Christ being born in us today. I believe we rightly call it the "new birth" but that should only be the first of many such experiences.

Just to illustrate, flip open your new Testament to John's Gospel, chapter three, and read the first fifteen verses. Note how Jesus explains to Nicodemus that to be born anew is different than a natural human birth, especially in verse six. Natural birth is of the flesh, but *rebirth* is of the Spirit. And Jesus says it is like the wind. It happens where it will and again and again. You know it happens, but you can't always explain it. And this is really the Christmas story in the fourth Gospel. There are no details here about the human birth of Jesus, only that He will be born in us!

For years, yes centuries, people had prayed for God to send the Messiah. It was like the little boy looking at a picture of his dad, who was away on a trip, and wishing he could step out of the picture. Well, God stepped out of the picture and became a man. It was a time to be born again. And Christmas in 1972 is a time for rebirth, a time to change things in the world.

This rebirth is an experience. While doctrinal truth is mighty important, there is another side of the coin. The Christian faith is not only truth that we know, but also a power that we experience. We may accept certain facts mentally, but we learn distinctively from our experiences.

And thus, this Christmas let me suggest that we experience a **REBIRTH**. This means a change. And change comes with great difficulty because we all resist change. And the older we get the more we resist. That's why each of us desperately needs rebirth.

Rebirth is a gift. Instead of living *for* Christ, we accept His presence and Christ lives *in* us! And it is a present event and reality. Christ is born in us today! As evangelicals we often say we *have been* saved. But, we are also *being* saved and there is, of course, a future tense that we *shall be* saved. But Christmas is a time for being born anew now.

And what are the results of rebirth? You may think of more, but at least here are a few.

1. Rebirth means hope. The basic message of Christmas is one of hope. Hope for a new world, an announcement of peace on earth, and good will among men. And we need that hope this Christmas.

2. Another result of rebirth is certainty. The apostle Paul said, "I know whom I have believed." "So we know and believe the love God has for us. God is love, and he who abides in love abides in God, and God abides in him." I John 4:16 (RSV) We could certainly use a rebirth of confidence.

3. Rebirth means salvation, renewal, innovation, conversion, change, transformation, new beginnings, etc. And there are other synonyms to describe the meaning of the song we sing at Christmas, "Christ, the Savior is born!"

4. And rebirth means new life. The result is that we pour new meaning into what is happening in our lives. And that needs to happen often.

So it is Advent again. We celebrate the coming of Jesus Christ into the world. It's a time to be born again! Will it happen to you?

Has Song Published

Stan and Anna Myrl Long from Upland, California take a look at the 1972 edition of *Christmas*, an American Annual of Christmas Literature and Art. This edition contains a song, "The Son of God Has Come," written and set to music by Ron Long. Ron, the son of Mr. and Mrs. Long, is on the staff at Messiah College and is also Minister of Music at the Grantham Brethren in Christ Church. Looking on (seated and holding the publication open at the song) is Sid Zullinger, Western Representative of the Christian Booksellers Association.



THE PLUS FACTOR

from page 11

there for the theories to explain most physical phenomena. We should be cautious, however, not to be dogmatic in giving explanations which may be at odds with Scripture, especially if the data is not conclusive.

A fourth area is application. It would seem out of place for a Christian to engage in scientific endeavor or research which appears to have a primarily destructive potential. This is an area of great perplexity since most knowledge, though good in itself, may be misused.

In conclusion, may I suggest that as a Christian teacher I need first of all to convey to the students my own Christian faith. Secondly, love should permeate my

interaction with every student. Each student needs to be accepted as a person with ambitions, likes, and dislikes and therefore to be treated with respect and love. The student as a person should become the central focus in teaching rather than the content of the discipline. Thirdly, it is important to communicate my Christian worldview relative to the place of the natural world in God's economy.

When this becomes a reality for each teacher in all disciplines, then the whole becomes more than the sum of the parts. This constitutes the plus-factor in the Christian college.

THOUGHTS ON LEAVING

from page nine

convinced that with God's help the church must stand on its own feet rather than on ours. Dennis Clark in *Mission in the Seventies* says, "Introduction of foreign finances for church work has a debilitating effect and weakens local initiative."

Missionary fellowship has been an undergirding influence on our stay here in India. This is not to say that I have always agreed with everything that has been done. Nor would I be so foolish as to assume that my opinion was always right, or that I did not rub my fellow missionaries the wrong way — for I am sure that I have. Respect and consideration for each other have made the rough places smooth. In other settings I have sometimes heard the statement, "I wish I didn't know that about him/her." But this has not been the case with any of the missionaries with whom we have served since coming to India. Please accept this as my tribute to you, my fellow workers. Your lives have been worthy of your calling!

Church News

MESSIAH COLLEGE

Dramatic Club Presents Musical

Rodgers and Hammerstein's "The King and I" was presented by the Messiah College Platform Arts on Friday and Tuesday, November 10 and 14, in the Eisenhower Campus Center.

The production, with a cast of 42, including young children, was performed as the first musical at Messiah College. Oliver F. Hubbard, instructor in speech, directed the production, while Paul Grane, a senior music major, directed the orchestra.

Lead parts were played by Royce Koehler, the king, and Debra Kugler, Anna. Royce is a sophomore and Debra a freshman at Messiah.

Cultural Series Event Cancelled

The appearance of the Columbus Boychoir in the Messiah College Cultural Series was cancelled, being replaced by a performance of the Newark Boys Chorus scheduled for February 20, 1973, at 8:00 p.m. Details of the program will be announced at a later date.

Stott First Consortium Lecturer

The Rev. Dr. John R. W. Stott, honorary chaplain to Queen Elizabeth and rector of All Souls Church in London, lectured at Messiah College on Wednesday, November 8. He appeared at the college under the Christian College Consortium Distinguished Scholar Lecture Program.

In his lecture, Rev. Stott said that Christians are given minds to use. Faith is more than positive thinking. It is not simply a blind acceptance, but is actually dependent on rational processes, not divorced from them.

In an interview Rev. Stott described a "true Christian" as a "radical conservative." Such a Christian would be completely loyal to the Bible and its teachings but could be radical in style of church services, in Christian life patterns, and in the field of social action.

Missions

ON FURLOUGH

Evelyn Noel, Mtshabezi Hospital, arrived home Dec. 2.

Erma Lehman, Matopo Secondary School, and Nancy Kreider, Mtshabezi Mission, will be arriving Dec. 16.

GENERAL CONFERENCE

The Africa General Conference is being held at Choma Secondary School, Zambia, December 9-15.

Conference News

ALLEGHENY CONFERENCE

The Mt. Rock congregation reports that their young people had a bike-a-thon on Oct. 7, by which they earned \$1400 towards the proposed new church. The

Home Builders Class added \$167 to the building fund by having a retreat in the Poconos and an auction sale. Rally Day was held Oct. 22 with a record attendance of 219 for the year. The offering of \$4624.50 also went toward the building fund. The blind Slye Twins presented special music while their father, Rev. David Slye brought the morning message. The pastor is Rev. Bruce Urey.

Rev. Arthur L. Musser showed pictures of his trip to the Holy Land to the Mowersville congregation on Sunday evening, Oct. 22. Rev. Musser is pastor of West Willow United Methodist Church, Pa. and brother of Rev. Avery Musser. Special feature for Rally Day on October 29 was a male quartet from Penn View Bible Institute, Penns Creek, Pa. Rev. LaDette Cooley, music director of the Institute brought the morning message. Rev. Avery Musser is the pastor.

The South Mountain Chapel Sunday School presented awards to 36 people for the 1971-72 Sunday School year. Deacon John Bert and his family, including grandchildren, received awards except for two. Brother Bert leads by having 36 total years of near perfect attendance and his son, Daniel, has 31 years. Rev. Hubert L. Stern is the pastor.

ATLANTIC CONFERENCE

The Conoy and Elizabethtown congregations shared in a Family Life Conference on Sunday, Nov. 12. Morning, afternoon and evening sessions were held. Speakers for the conference were Rev. James Leshner, Mt. Joy, Pa., and Dr. Robert Smith, M.D., Souderton, Pa. Rev. Leshner has had experience as a pastor and social worker. He is presently Administrator and Social Worker of Messiah Children's Home. Dr. Smith is Chairman of the Board for Christian Education. Rev. Allon B. Dourte is the pastor at Conoy and Rev. Glenn Ginder is the pastor at Elizabethtown.

A Peace Team sponsored by the Commission on Peace and Social Concerns was at the Fairland Church on Oct. 8. Each member gave a presentation on the peace issue with open discussion following. Members of the team are Mary Sechrist, Daniel Deyhle, Vincent Books and Emer-

son Leshner. Rev. John R. Yeatts is the pastor at Fairland.

The **Manor congregation** reports a baptismal service on September 10 when 17 persons were baptized. The pastor, Rev. Henry N. Hostetter officiated. On Nov. 19 a class of 23 were received into membership.

CANADIAN CONFERENCE

The October Adult Fellowship of the **Falls View congregation** featured missionary emphasis with pictures from the Mark Charltons who are serving in Zaire, Africa. The Omegans spent a week end at Cave Springs Camp, at which Rev. Howard Tyrrell was guest speaker. A week of evangelism was held in November with Rev. Bernie Smith, Youth Evangelist and Musician from Barrie, Ontario, as speaker. Rev. Ross Nigh is the pastor.

Mr. and Mrs. Edgar Stickley of the Heise Hill congregation, Gormley celebrated their 50th wedding anniversary on Sept. 6. The couple was honored by a dinner at the Stouffville Youth Centre. An open house was held at the Victoria Square



Community Hall. Mrs. Stickley is the former Edith Sheffer. The couple has six children: Harvey, Gordon, Mrs. Paul Bossert, Mrs. Bruce VanderBent, Mrs. Bill Brown, and Eldon. There are also twelve grandchildren.

On Sept. 3, Rev. Harvey Stickley was installed as pastor of the **Rosebank Church**, Petersburg, Ontario. Revival services were conducted Oct. 15-29 by Rev. Dale Ulery.

Rev. Dave Atkinson brought the message for Christ Crusader's Day at the **Stayner Church** on Oct. 8. A group of the church people, under the direction of Ray Swalm, presented special music. Rev. Andrew McNiven held evangelistic services Oct. 16-22. Special music was provided by the Harmonaires Quartette from New Market. The pastor is Rev. Dale Shaw.

CENTRAL CONFERENCE

The young people from the **Bethel congregation**, Merrill, Mich., hosted the youth from the **Green Grove congregation** (Penn-

sylvania) the weekend of Aug. 18-20. On Friday evening the groups met together for a pot luck supper and time of fellowship at the Community Hall. On Oct. 15, Bishop and Mrs. David Climenhaga were present in the morning service. A carry-in dinner was held so that the Climenhagas and congregation could become better acquainted. Rev. Bert Winger is the pastor.

The **Carland Zion Church** featured several special guests during the Forward Campaign. On Oct. 8 Ron Gloetzner, a former drug addict, gave his testimony. Rev. and Mrs. William Engle and Mr. and Mrs. John Bert, Jr. presented special music on Oct. 22. On Oct. 29 Bishop Climenhaga presided at the installation of the new pastor, Roger Carr, a student at John Wesley College, Owosso.

MIDWEST CONFERENCE

The **Bethany congregation**, Thomas, Okla., reports revival services from Oct. 30 to Nov. 12 with Rev. Edward W. Rickman, Abilene, Kan., as the evangelist. On Sunday, Oct. 29, Rev. and Mrs. Carlos Cruz were received into membership. Rev. Cruz will be given credentials as a lay minister. His ministry in Padillo, Mexico, will give the Thomas church a unique mission outreach. The pastor at Bethany is Rev. Henry F. Landis.

PACIFIC CONFERENCE

Mr. and Mrs. Arnold Meyer, Upland, Calif., celebrated their 50th wedding anniversary with an August reception in the Chino Church. Hosts for the reception were the couple's children: Mr. and Mrs. Vernon Meyer; Mr. and Mrs. Delbert Meyer; Mr. and Mrs. Dwight Goins; and Mr. and Mrs. Harold Meyer. Mr. and Mrs. Meyer were married August 27, 1922 in Leedey, Okla. They were farmers there but have lived the past 15 years in Upland, where Brother Meyer is a gardener. They are members of the Chino Church where they serve as deacon and wife.

BIRTHS

Bennett: Trevor David Francis, born Aug. 21 to Mr. and Mrs. David Bennett, Heise Hill congregation, Ont.

McNiven: Michelle Elizabeth, born Aug. 4 to Mr. and Mrs. Donald McNiven, Welland, Ont., Boyle congregation.

Ruppert: William John, born Oct. 13 to Mr. and Mrs. John Ruppert, Stayner congregation, Ont.

Skillen: Jeanene Faye, born Aug. 10 to Mr. and Mrs. James Skillen, Durham, North Carolina. The Skillens are from the Grantham congregation, Pa.

Smith: Anna Yasuko, born Sept. 25 to Mr. and Mrs. Bill Smith, Grantham congregation, Pa.

Wenger: Brandy Jo, born Oct. 5 to Mr. and Mrs. Garry Wenger, Chambersburg congregation, Pa.

WEDDINGS

Burger-Mowen: Lorna, daughter of Mr. and Mrs. L. Aubrey Mowen, Greencastle, Pa., and Jeffery, son of Mr. and Mrs. Bernice Burger, Waynesboro, Pa., Oct. 14 in the Paramount Church with Rev. P. W. McBeth officiating.

Hess-Wilson: Linda, daughter of Mr. and Mrs. Charles Wilson, Hershey, Pa., and Joseph, son of Mr. and Mrs. Joseph Hess, Sr., Mt. Joy, Pa., Oct. 14 in the Cross Roads Church with Rev. Roy J. Peterman officiating.

Martin-Tracey: Sandra, daughter of Mr. and Mrs. Ralph Tracey, Greencastle, Pa., and Randy, son of Mr. and Mrs. I. Eugene Martin, Chambersburg, Pa., Sept. 30 in the Evangelical Lutheran Church, Greencastle with Rev. Donald Bohn and Rev. P. W. McBeth officiating.

Romig-Dodson: Christine Darlene, daughter of Mr. and Mrs. Fred Dodson, Hopewell, Pa., and Rex Romig, Waterfall, Pa., Oct. 13 in the Shermans Valley parsonage with Rev. Earl J. Lehman officiating.

Sallans-Cober: Margaret, daughter of Mr. and Mrs. Peter Cober and Calvin, son of Mr. and Mrs. Harvey Sallans, July 15 in the Rosebank Church with Rev. Wayne Schiedel officiating.

Sider-Winger: Mrs. Abbie Winger and Jesse Sider, Oct. 7 in the Bertie Church with Rev. Wayne Schiedel, son-in-law of the groom officiating.

Wert-Peachy: Mary Ann, daughter of Mrs. Elizabeth Peachy, Belleville, Pa., and Clayton, son of Mrs. Rhoma Wert, Lewistown, Pa., Sept. 23 in the Big Valley Church with Rev. Lorne Lichty and Rev. Gordon Simms officiating.

OBITUARIES

Eppley: Charles Luther Eppley III, died Oct. 19, 1972. He was the eight-year-old son of David M. and Mary Tobias Eppley, McVeytown, Pa. In addition to his parents he is survived by two brothers, David and Paul; a sister, Tina; paternal grandparents; maternal grandparents; paternal great-grandmother, and maternal great-grandmother. He had attended the Cedar Grove Brethren in Christ Church before moving to McVeytown. The funeral service was held in the Cedar Grove Church with Rev. Eugene Heidler officiating. Interment was in the Memorial Gardens near Mifflintown.

Paugstat: Mrs. Emilie Paugstat, born July 7, 1898, in Poland, died Oct. 4, 1972. At about age 16, her father took her to Germany where she met her husband, Hugo Paugstat, with whom she emigrated to the United States. He preceded her in death in 1963. She is survived by three sons; John F., William C., and Harry R.; two daughters: Mrs. Clarence Seidel and Mrs. James Brown; 23 grandchildren, a brother and two sisters. She was a member of the Brethren in Christ Church, Dayton, Ohio. The funeral service was held at the Morris Sons Funeral Home, Dayton, Ohio, with Rev. Elam O. Dohner and Rev. Henry Chafin officiating. Interment was in Memorial Park.

Between Brethren

The Sin of Discrimination

The Christian who grasps the implications of his faith perceives as sinful all forms of human discrimination based upon the assumption that some persons are innately inferior to other persons. Both the doctrine of creation and the doctrine of redemption summon him to recognize the full equality of all human beings in the eyes of God and each other.

In the Genesis creation account, God made man, male and female, "in his own image." Thus, no person can look upon another, regardless of the latter's race, nationality, color, creed, sex, or condition, and deny that both, *in their essential nature*, are made according to the same divine pattern. Furthermore, since Eve was "the mother of all living," no person can escape his blood relationship to every other person, for God "hath made of one blood all nations of men for to dwell on all the face of the earth."

While the concept of Christ as a radical is distasteful to some, it is very evident that He made "waves" in society by acting upon the premises of the doctrine of creation. He chose a despised Samaritan to illustrate neighborliness, crossed the racial-religious line to minister to the woman of Samaria, was found in the company of despised tax collectors and prostitutes, and demonstrated in many other ways that he would not be fettered by man-made discriminations which relegated persons to categories within which they could be despised and shunned.

Like the doctrine of creation, the doctrine of redemption cuts through the discriminatory barriers which divide person from person. God sent his only Son "that *whosoever* believeth in him should not perish" and is "not willing that *any* should perish, but that *all* should come to repentance." Professing Christians who endorse and practice personal discriminations here on earth should be encouraged to re-examine their doctrine of heaven. It is clearly God's purpose to bring a lot of "the wrong kind of people" there!

There are many other New Testament evidences that personal discriminations are antithetical to the Gospel. Paul, in his Ephesian letter, describes the disintegration of the rigid walls dividing Jew and Gentile and concludes that Christ "hath made both one." Elsewhere, in one of his most magnificent passages, he sweeps out of the Christian community all of the distinctions which compromise personhood: "For ye are all the children of God by faith in Christ Jesus . . . There is neither Jew nor Greek, there is neither bond nor free, there is neither male or female: for ye are all one in Christ Jesus."

Many of us Brethren in Christ have long been identifying and condemning sins of self-indulgence such as smoking and drinking. Is it not time for more of us to identify and condemn the sin of discrimination which not only compromises the spiritual integrity of the sinner, but simultaneously destroys other persons who are made in God's image and for whom He has redemptive concern?

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